1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

727 through the dead man's cheek and, covering the head up with leaves of the locust-bean tree,[1] deposited it in his bag. And then they hastened home. As they neared the town the companion gave the war-cry to announce his friend's success, the warrior himself maintaining silence and throughout the succeeding rites behaving with an excess of modesty. Festivities began at once. The men turned out in their war paint, the women yodelled and kept beating the captured head with branches of locust-beans. The slayer rode round on his horse,[2] brandishing a knife in his right hand (also a Ganawuri custom), while the 727 slayer's friend danced round holding the head. One of the first 751 duties of the head-getter on reaching home was to go to the house of the priest who had charge of the head-hunting rites,[3] 266 the Magajin Elenowum, and receive a further dose of protective medicine consisting of two mouthfuls of palm and mahogany oil and a small piece of the flesh of the skull. The Katab scorn the idea that they were ever cannibals, and this rite of eating a small piece of the flesh of the skull is of peculiar interest as proving that one purpose at least of cannibalism had the "religious" object of destroying the dead enemy's soul. The Ganawuri were admittedly cannibal, and the flesh of the skull was eaten by the priestly family, which had charge of the head-hunting rites, the rest of the body being eaten by the elders of the village. Among the Kagoro the protective medicine administered included a few drops of blood taken from the captured head. The warrior spent that night and the succeeding nights in the house of the priest and, covered in a cloth, was subjected to a process of fumigation by the smoke of the branches of certain trees. The intention again was to shake off pursuit by the dead man's soul. (Among the Berom a head-winner hid in a neighbouring village; and among the Chawai he hid in a friend's hut, while his body was anointed with a filthy smelling mixture of porcupine entrails, etc.) Next morning the Katab warrior, accompanied 727 by the local priest, had to go to Shokwa where the chief priestly family of the whole Katab tribe resides. The priest (Teowap)

[1] The Yergum block the nose, mouth, and ears of the severed head to prevent, apparently, the escape of the dead man's soul. Locust-bean leaves are also prominent in the Chawai, Piti, and Tangale head-hunting rites.

[2] Among the Kagoro the head-winner was carried round on the shoulders of his friends.

[3] Among the Piti, Chawai, Kagoro and Ganawuri the captured head was also immediately taken to the sacred grove or handed over to the Chief Priest.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
KANINKON

769 site, and who addresses himself direct to the high god.[33] If the prayers for rain are successful, he retires to the grave of his most remote ancestor to offer thanks.
796 Though there are over twenty lineages and rain-makers among the Katab, the most important is that of Shokwa, the *teowap* or *magajin dodo*.[34] Among Shokwa, whose origin out of the waters of Kaduna will be recalled, special rites are performed, which would, presumably, benefit the whole tribe, all having some connection with the Kaduna River.

727 The *teowap*, too, presided over the important head-hunting cult: preliminary rites were performed over the warrior and his trophy by his local *elenowum*; but on the second day, the head-winner, with the *elonowum*, retired to Shokwa, and the *teowap* there performed further rites. After *elenowum* and warrior returned from Shokwa, the latter's maternal uncle might take the head for cleaning, but it was finally deposited in the local skull-hut, in the care of the *elenowum*. A first
● [266] feast was held on the warrior's return from Shokwa, when the warrior partook of a small piece of flesh from the head. which, it would seem, qualified him technically for the salutation, *" mwaliak "*; a final feast was held when the head had been prepared for display.[35] It is probably significant that the *elenowum* also functioned as the keeper of game-heads (less now than formerly, owing to the disappearance of large game in any quantity from the Katab area); it was he apparently who actually cooked and distributed the game killed.[36]

614 As regards totemism, Meek states that some of the Katab clans have animal or plant taboos, but that these do not appear to be closely associated with the system of clan exogamy or to play much part in binding the members of a clan together. There is no doubt considerable variation from one lineage, clan or sub-clan to another. The Agbat clan, for instance, respects the crocodile, the Shokwa clan the *tatona* lizard; children often respect the clan-emblem of their mother as well as that of their father. In addition, Agbat appears to be the only clan to perform special rites when a leopard is killed.

KANINKON (TUM) OF JEMA'A DISTRICT, JEMA'A EMIRATE-DIVISION, PLATEAU PROVINCE

GENERAL: NOMENCLATURE

101 A link between Kaninkon and Katab is impossible to establish with absolute certainty and there is no available evidence of a close connection between them at the present time, though relations with Kagoro (and the Kachichere of Jema'a) are traditionally cordial.

[33] Significant if Gwaza is regarded as a rain god.

[34] Kuzat lineage, presumably: Kamantan lineage is an adopted immigrant group The structure of Shokwa to be deduced from this account of Meek's appears to diverge sharply from the Katab norm. In general Meek has noted that the various religious posts are filled by members of distinct " branches " of each lineage: the *teowap*, however, is apparently *agwam obwai* (as *Magajin dodo*), and rain-maker and, as rain-maker, it would seem, in light of Shokwa's miraculous origin, also in effect *elenowum*.

[35] Meek notes: " . . . The Zaria Hausa and Fulani never had sufficient control over the tribe to interfere with head-hunting. The chief enemies of the Katab were the Kaje ", that is, presumably, among the members of the Katab group: members of the group did not wage war merely for the sake of heads, but on provocation, and the Kaje, being the largest and most aggressive of the neighbours of the Katab proper, very likely gave provocation freely; there is evidence, however, that Fulani and Hausa were preyed upon with considerable enthusiasm by all members. Ultimately, peace-making between Kaje and Katab proper resolved itself into the ritual exchange of heads taken in battle.

[36] Meek's account at this point raises a number of questions: elsewhere he states that a hunter takes the head of his quarry to his mother's brother; and, again, to the " head " of Aswen (which lineage is not specified: Amurun-Alan and Yagofo lineages are recognized as biologically derived from eponymous Aswen; but the adopted immigrant Awai, on the other hand, is credited with teaching the other two the art of animal-skinning); further, if the connection between game-hunting and head-hunting is truly significant, which Meek suggests, a connection between the former and the *teowap* of Shokwa needs to be demonstrated. To some extent, these apparently contradictory statements may reflect actual variation in local practice: if so, the fact needs to be stated explicitly.